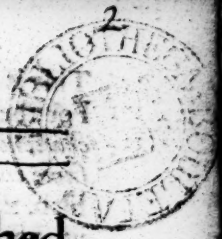

A SERMON Preached unto the Inhabitants of the Town of *Thornbury*, in *Glocestershire*, on *March* 20. 169$\frac{7}{8}$.

Cause me to hear thy loving kindness in the morning, for in thee do I trust: Cause me to know the way wherein I should walk, for I lift up my soul unto thee, Psal. clxiii. 8.

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THE *great Thought and Searching of Heart* in Man, the Reasonable Creature, is God-ward, or towards God. And this again divides its self two ways, that is to say, whither God be angry, or in favour with us; and accordingly as we have a Fear, Sence, and Apprehension of One or the Other, so we are either Troubled, or else Contented. We are troubled if we believe that the Invisible God over us hath Anger, Wrath, and Displeasure against us; so on the other hand we are contented as we think that we have his Favour or Loving Kindness.

Although *Solomon* saith truly, *No man knoweth either love or hatred* (that is, of God) *by all that is before him*; Yet it is an usual thing with Corrupt and Ignorant Man, as he is Man (a little tincture whereof even *David* the Servant of the Lord here had) to judge of the Love or Hatred of God towards them, according to the delightful or afflicting things which happen unto them in this World. As sure as Scripture is true, which is as certain as that the Word of God is true, which again is as certain as that God himself is true;

This is a fallible, yea, it is a miſtaken Rule to judge by. For the Scripture ſaith expreſly, *Whom the Lord loveth he chaſteneth, and ſcourgeth every ſon which he receiveth. Which ſame chaſtening for the preſent ſeemeth not joious, but grievous*, Heb. xii. 6, 11. *As many as I love, I rebuke and chaſten*, Rev. iii. 19. And ſo again it is on the other hand, *The men of the world have their portion in this life, and whoſe belly thou filleſt with thy hid treaſure: They are full of Children, and leave the reſt of their ſubſtance unto their Babes*, Pſal. xvii. 14. *Their eyes ſtand out with fatneſs, they have more than heart could wiſh*, Pſal. lxxiii. 7. *The Tabernacles of Robbers proſper, and they that provoke God are ſecure, into whoſe hand God bringeth abundantly*, Job xii. 7. *Son, remember that thou in thy life time receiveds thy good things, and likewiſe Lazarus evil things*, *Luke* xvi. 25. And yet all this while it is certain, that they who receive their good things in this Life, the proſperous Sinners had not the true Favour of God. Again, it is certain, that ſuch who did fear before him, although they received their evil things here, and *were plagued all the day, and chaſtened every morning*, Pſal. lxxiii. 14. Yet theſe had the favour and loving kindneſs of God (who, *whom he loves, he loves with an everlaſting love*) reſting upon them all the ſame while, though perhaps they were not ſenſible thereof. For ſuch a thing is poſſible, yea it is common, that as many wicked ſinful People, who are hardened, ignorant, and unbelievers, and under the Diſpleaſure; yea, they have *the wrath of God abiding on them*, John iii. 36. Although in this Life-time they are not ſenſible of as much, for they do not know and feel it. So again it is on the other hand, there is amongſt us many a Soul that *feareth the Lord, that obeyeth the voice of his ſervant, that walketh in darkneſs, and hath no light*, Iſa. l. 10. Although they are really and indeed beloved of God, yet they have not at the ſame time a ſence of his Love and Favour, the want whereof makes them to mourn and to be in the Spirit of Heavineſs.

But in the days of the voice of the ſeventh Angel, the Myſtery of God ſhould be finiſhed, as he hath declared to his Servants the Prophets, Rev. x. 7. for indeed the whole way and method of the Diſpenſation of his Kingdom towards us Men, is all Myſtery. *It is given to you to know the myſteries of the Kingdom of Heaven, but to them it is not given*, Mat. xiii. 11. Amongſt other things which might be named and inſtanced

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in, it is one part of this *Mystery*, That his Servants and the Righteous should receive evil things from the hands of God; and yet at the very same time God hath a Love towards them. And so again, the Sinners and Children of Disobedience receive good things from the hands of God, and yet at the very same time the Lord is displeased with them. *God is angry with the Wicked every day*; although at the same time *he sendeth Rain upon the just and unjust, and is kind to the unthankful and to the evil.* This may even now be somewhat understood in the Sanctuary, and from out of the Book of the Lord, by those who are spiritually wise and discerning, by such who believe and know the things of God; but it will yet be more clearly seen at the end of Time, *when the Mystery of God shall be finished.*

But in the mean while it is usual with the mixt Multitude and Common sort of People (who judge by Appearance, and not Righteous Judgment) to esteem such *stricken, smitten of God and forsaken*, Isa. liii. 4. as if they were forsaken and hated also by the God who made the World, because the World Frowns upon them, and because they are in low Estate, and seem outwardly miserable therein. *If I say I will speak thus, behold I should offend against the Generation of thy Children*: No such matter; for as the *Friendship of this World is Enmity with God*; so when the World is cross and athwart, and at Enmity with such an one, it is rather a sign that God is a Friend unto him. Said *Jesus Christ*, the first Born amongst many Brethren, the Son of God himself, who was in the World, and the World was made by him, and the World knew him not: He came unto his own, and his own received him not. This same Jesus Christ said unto his Disciples and Followers and Servants of all Generations and Countries, *If the World hate you, ye know that it hated me before it hated you. If ye were of the World, the World would love his own; but because ye are not of the World, but I have chosen you out of the World, therefore the World hateth you.* So that the Hatred of the World (provided that we be all along followers and doers of the thing that good is) is rather a sign and evidence of the Love of God towards us, because herein we are more conformed and likened unto him, who had this Voice from out of the Cloud, *Thou art my beloved Son, this day have I begotten thee*: And yet this same Beloved Son of God (for there

was in him also somewhat which savours of Men, to evince and demonstrate that he was really come in and made Flesh) when he came to endure the Rage of the Wicked Men of World, and was Crucified by them, then also he betwrayed forth Human Infirmity and Weakness, in taking up that saying, *My God, my God, why hast thou forsaken me?* Therein also thinking after the manner of Men, that because he then came to feel Pain and Torment, as if thereupon God (who is all Blessedness) had forsaken him.

And so in like manner *David*, a Man after God's own Heart, who spake forth the Words of our Text, as it is written; *But they like Men have transgressed the Covenant*, so herein he spake like a Man. For because of his Enemies which he mentions three times in this short Psalm, of whom he complains, *ver.* 3, 4. He prays for *Deliverance* from them, *ver.* 9. and for the utter *Cutting* off and *Destruction* of them, *ver.* 12. He also thought as if God had withdrawn his loving kindness, and had none towards him; for if he had, he would not suffer him to have such Enemies. But in this last *David* did err, not knowing, or rather not considering the Scriptures and the Power of God, and the way and method of the Dispensation of his Kingdom towards us Men. God suffers them to have Enemies to hold his Servants in Warfare and Tryal. *David* was not so much then destitute of the loving of kindness of God, but he was destitute of the sense of the loving kindness of God; which is evident from the very manner of expressing it, *Cause me to hear thy loving kindness in the Morning.* Intimating thereby, that there was such a thing as the loving kindness of God towards him, but it was afar off, and out of Hearing. And therefore he Prays unto God to cause him to hear it, and then it must be brought nearer, and be sensible (for Hearing is a Sense) unto him. *Cause me to hear thy loving kindness in the morning*, is a Relative kind of Speech, which doth presuppose absence and want thereof, inasmuch as a Man doth not pray for, but rather give thanks for what he hath already. But either *David* did not at all, or at least not so much hear the loving kindness of God as he would desire for; and therefore he puts up this Prayer unto God in this manner.

Why a sense and hearing of the loving kindness of God would be as so much Stay and Support, as so much Armour

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and Defence againſt the Incurſion and Aſſault of his Enemie. He had ſome Apprehenſion of thus much from the following Words which he drops, for in thee do I truſt. Which again preſuppoſes ſome Fear he was in, and ſome Danger he was ſubject unto; as to both of which he did truſt, That the Inviſible God would ſave, deliver and preſerve him from them. Thus much may be ſurely gathered and reaſoned, That if God hath a loving kindneſs for any one, he will never ſuffer him to utterly periſh, and tobe wholly miſerable. I do not ſay, That God will not ſuffer him ſo much as to be ſtruck, but he will not ſuffer him to be deſtroyed, that is, not to be made by them eternally miſerable. His Enemies may poſſibly hunt and ſeek after him, but they ſhall not totally overcome nor prevail againſt him for ever. *David* doth here Pray like one who had the *Spirit of Wiſdom and Underſtanding, the Spirit of Counſel and of Might*, the *Spirit of Knowledge and of the fear of the Lord*, Iſa. xi. 2. For he knew, that if he had once the loving kindneſs of God, he had all which could be deſired, and what was neceſſary for Safety and Deliverance from Men and Devils; and therefore he fitly and properly Prays for that in the firſt Place.

Thy loving kindneſs in the Morning. As Morning thoughts are commonly moſt freſh and lively, ſo then he was moſt troubled and doubtful, and his Heart did miſgive him and meditate Terror, leſt he ſhould miſs thereof, and not have it. As the ſame *David* ſaith, *When I wake, I am ſtill with thee*, Pſal. cxxxix. 8. And as the Spirit ſaith, *The Lords Mercies are new every morning, great is thy faithfulneſs*, Lam. iii. 23. Becauſe that every Morning God doth as it were give us a new Life; ſo if when we wake Morning after Morning, (*he wakeneth Morning by Morning*) our Heart is ſtill with God, and it is always and altogether with him; and if we then can perceive and hear his loving Kindneſs, O Good God! how ſweetly and contendedly might we paſs the remaining few and evil Days of our Pilgrimage here on Earth?

But chiefly therefore it is that we do not hear and perceive this loving kindneſs of God in the Morning, yea God withholds and denies his loving kindneſs unto us, becauſe of what is intimated in the following part of the Verſe, we do not know the way wherein we ſhould walk; which ſome-

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times is for want of Understanding thereof, but more commonly for want of Will and Readiness to do the same. And therefore both these Petitons are fitly and properly connected together, and they follow and succeed one another; *Cause me to hear thy loving Kindness in the Morning, for in thee do I trust: Cause me to know the way wherein I should walk, for I lift up my Soul unto thee.*

For the sake of the latter part of this Verse it is that I have chosen this Text to discourse on unto ye at this time, and I do intend to apply it as to my Preaching, and your Hearing, as it hath been used in this Place.

It is a seasonable Petition to put in, and use in our Prayers, that God would direct us in all Difficulties; and when we are in a Strait and Doubt, that He would cause us to choose the right way, *Then the Captains of the Forces, and all the People said unto* Jeremiah *the Prophet, Pray for us unto the Lord, that the Lord thy God may shew us the way wherein we should walk, and the thing that we may do,* Jer. 42. 3. *Cause me to know the way wherein I should walk, for I lift up my Soul unto thee.* We may lawfully, yea, we ought to pray what we have a Promise for; and as to this Matter the Word of Promise speaks on this Wise; *What Man is he that feareth the Lord, him shall he teach in the way that he shall choose. The secret of the Lord is with them that fear him, and he will shew them his Covenant,* Psal. 25. 12, 14. *His secret is with the Righteous,* Prov. 3. 32. *Surely the Lord God will do nothing, but he revealeth his secret unto his Servants the Prophets,* Amos 3. 7. *If in any thing ye be otherwise minded, God shall reveal even this unto you,* Phil. 3. 15. *And all thy Children shall be taught of the Lord, and great shall be the Peace of thy Children.* Which last comes somewhat near unto, and confirms the Doctrine of the Text, which is this, *Then it is that God causes us to hear his loving Kindness, when he also causes us to know the way wherein we should walk.* For here, *Isa.* 54. 13. is brought in as the effect of being taught of the Lord, *Great shall be the Peace of thy Children.* From whence it follows, That we have great Peace when we are taught of God, and chiefly we have great Peace when we obey and do according to that Teaching of his. And so we hear his loving Kindness when he causes us to know the way wherein we should walk. From whence observe again, That when our Spi-

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rits are diſſatisfied, reſtleſs and troubleſome, it is a certain ſign either of ſome Guilt appearing forth in them, or we are not converſant about, and employed in what we ought. Again, on the other hand, as we can *prove our own Work, and then find rejoycing in our ſelves, and not in another*, Gal. 6. 4. This is a Sign and Evidence that it is a Good and Right Work. The Apoſtle ſpeaks in this manner unto ſome to whom he writes, *The God of Hope fill you with all Joy and Peace in believing.* So the ſame God of Peace fills People with Peace, in doing his Will; which ſame Peace he denies them again, as they neglect the doing of his Will. I have experienced much of this laſt my ſelf; and by the Horrors and Accuſings of mine own Conſcience herein, I can ſomewhat gueſs and apprehend beforehand what will be the pain of Loſs at the great Day of Judgment. *The Sun rejoyceth as a ſtrong Man to run a Race*, Pſal. 19. 5. So there is a Satisfaction in all the created Beings, to move and act according to the Rule, Law and Will of their Creator. And again, when they do not, they are out of their Element, and then there is Trouble, Doubt and Diſquiet.

As God asks the Queſtion in reference to the falſe and idolatrous Worſhippers among the *Jews*, *Should I receive Comfort in theſe*, Iſa. 57. 6. So it may be conceived and judged of before-hand, as to our ſeveral Acts of Religion. According as we find and receive Comfort in them, ſo it is a foregoing Sign of God's Acceptance of them. For as the Jewiſh Worſhippers did hereby know that the Lord receiv'd a Burnt-Offering, and a Meat-Offering at their Hands, if the Fire did come down from Heaven, and conſume the Sacrifice; and when he did *ſhew us all theſe things*, Judges 13. 23. So even then it might be underſtood, and alſo under the Goſpel, that God did *Remember all our Offerings, and accept our Burnt-Sacrifice*; and ſo what we did as pertaining to Religion and Worſhip, if thereupon God did immediately *give us the chief things of the laſting Mountains, and the precious things of the laſting Hills*, Deut. 33. 15. that earneſt and glimpſe of future Glory; I mean that Peace, and Joy, and Comfort in the Holy Ghoſt at the very ſame time, and afterwards alſo, wherein we were ſerving him. This again is to be differenced from that fond Exultancy of Spirit, and Complacency of Mind, which the falſe

falſe and formal Worſhipper may ſometimes have, in that in his own Imagination he hath done ſomething for God, and for his own Soul: Like unto *Micah*, who ſaid, *Now know I that the Lord will do me Good, ſeeing I have a Levite to my Prieſt*, Judges 17.13. which yet was but a falſe Conceit of his own; for as may be underſtood from Verſe 5. he was an Idolater. And let not ſuch a one or any other falſe Worſhipper think that he ſhall receive any thing from the Lord, as to the future Recompence which he hath promiſed to ſuch only, who *worſhip him in Spirit and in Truth*. But when we receive Comfort in our Holy Things, and in our Religious Performances upon ſome true and aſſured Grounds out of God's Word, This is an Evidence and Sign before-hand of our Salvation, and that our Religion is a Religion to the ſaving of the Soul. So again on the other Hand, when we do not receive Comfort in our Religion, but we perform it in a way of Drudgery and Task, Here we may ſuſpect our Courſe, that as ſuch People do not receive true Comfort in the Acts of their Religion, ſo the great God, unto whom it doth all relate and terminate, doth not receive Comfort in them, neither will they receive Benefit thereof hereafter. Either ſuch do not worſhip God in Spirit and in Truth, or there is Sin and Iniquity in the Worſhipper. *God heareth not Sinners. If I regard Iniquity in my Heart, the Lord will not hear me.* Or they do not turn unto him with their whole Heart. It is only done out of Cuſtom, or as a Task that is ſet them, which they do not mind after it is over. Such will be of the number of thoſe, *who ſhall ſay Lord, Lord*, Mat. 7. 21. throughout their Life, and yet ſhall not enter into the Kingdom of Heaven. Such do neither pray unto God for it, neither doth God cauſe them to know the way wherein they ſhould walk; and ſo they neither hear his loving Kindneſs, nor is any due and belonging unto them; for this is the favour he beareth unto his People, and is diſtinguiſhed, and peculiar to his Elect only. There is a great Fear, Jealouſie and Doubt in the Heart of Man; eſpecially in thoſe who prepare their Heart to ſeek, know, and pleaſe him, whither we be in the way of God or not. Beſides, the ſure Word of Prophecy, the certain Rule of Scripture, if it be according to that, and more eſpecially by the Spirit which he hath given us, We may very much

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conceive and judge thereof before-hand. According to what Peace and Satisfaction of Mind we have, if the other Signs here mention'd do also concur and agree, then we are in God's way. But if we are in Doubt, Perplexity and Uncertainty of Soul, then probably we are out of it. Each Person knows his own Case and Condition herein better than all the Divines or Preachers of the World can instruct or put him in mind of. *To the Law and the Testimony, and the Light that is in them,* and also within himself; hereby he may know and assure his Heart before him, *viz.* That he is in the way wherein he should be, even the way which the Invinsible God his Creator would have him to be in, and which leads up unto Heaven, the Habitation of the most High. *Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the Place which I have prepared: Beware of him, and obey his Voice,* Exod. 23. 20, 21. This Angel is Conscience (which also is to be ruled and guided by the written Word) or that of himself, which God hath implanted in Man or Woman. By the Dictates and Motions whereof we may well guess whither we be in the way or not. It is said, *The Angel before thee to keep thee in the way*; so Conscience is a Guide, going before us, and in our sight (that is, of the *Eyes of our Understanding being enlightned*) Which if we follow all along, signified by those Words, *Beware of him, and obey his Voice,* it will keep us in the way. And when we are turn'd aside, or out of it, this will give Knowledge and Warning thereof; yea, and it will bring us in again, if we *Beware of him, and obey his Voice.*

From the last Words of my Text, *for I lift up my Soul unto thee,* the best Instruction that may be learnt from thence, is; That ye should always have your Hearts lifted up, and praying unto God, especially in such like Petitions; *Cause me to hear thy loving Kindness in the Morning: cause me to know the way wherein I should walk*; and then seek out of the Book of the Lord, and read; and in Subordination to that, and as guided thereby, follow and obey the Dictates of thine own Conscience.

We live in an Ignorant and Men-pleasing World, wherein they Excuse the Rich, and Condemn the Poor in his Cause. But amidst all the manifold kind of sayings, and talk of others; amidst the *Strife of Tongues, Psal.* 31. 10.

or that Advice and Reproach, even from the Religious alſo, every and each Perſon is to guide and ſteer his own Actions by the Word of God, and the Dictates of his own Conſcience. According to what that teaches and manifeſts from within, and not according to what others ſay, ſo we are to move and act. There is but little in the Opinions and Talk of People, but *every Man's Judgment cometh from the Lord.* That which is highly eſteem'd among Men is an Abomination in the ſight of the Lord; and ſo contrariwiſe it runs, that which is leſſen'd and deſpiſed amongſt Men (provided it be agreeable to the Word of his Holineſs) is highly eſteemed in the ſight of God. The Reaſon whereof is, becauſe the common Multitude of Men, even of the outward Worſhippers, Religious, and Profeſſors alſo, (for that of *Luke* 16. 15. was ſpoken in Reference to the *Jewiſh* Nation, who were all of them Worſhippers of the Father) are not, nor have they been as yet brought in Conformity to the great and perfect Rule of Righteouſneſs in Scripture, and they do not underſtand the Things of God, as his Saints and Servants did of old time, or as themſelves ſhall yet do, when they are let ſlip from out of this Fleſh. But *Abraham* ſaid, *Son, remember that thou in thy Life time receivedſt thy good things*; and ſo the departed Soul will remember the ſeveral Steps and Paſſages of this Life, *And thou ſhalt remember all the way which the Lord thy God led thee theſe forty years in the Wilderneſs*, Deut, 8. 2. And ſo we ſhall remember all the way which the Lord led us theſe Threeſcore Years and Ten, or ſo many Years as we lived in this Wilderneſs of the Earth; as alſo we ſhall then remember and diſcern when we were in the way of God, which was the way wherein we ſhould walk, and when we were not. If we could know as much in this Life as we ſhall know in the next Life, we ſhould never do amiſs, or miſcarry as to futurity. If we would ſo do in all things as we ſhall wiſh we had done when we come to die, and are let ſlip into Eternity, we ſhould never go much aſtray from the way of the Lord.

Our Duty to God in many Places of Scripture, is called the *way*, and *the way of the Lord*, which here in the Text is called *the way wherein we ſhould walk*. From whence this plain Inference neceſſarily ariſes, That to obey and ſerve God

God is to do as we ſhould do. It is a Walking in the way wherein we ſhould walk. For a Creature to do as he ſhould do, is to obey and ſerve the Lord. But beſides this general Explication and Aſſertion, there *being diverſities of Gifts, and differences of Adminiſtrations, and diverſities of Operations*, 1 Cor. 12. 4, 5, 6. given to the ſeveral Creatures. *And the Son of Man hath given to every Man his Work, and commanded the Porter to watch*, Mark 13. 34. So that beſides the general Service of God, and keeping his Commandments, there is ſome diſtinct and particular Work according to the Gifts given them, and according to their condition and manner of Life, wherein the ſeveral Men and Women are to glorifie and ſerve the Lord according to their ſeveral Trade, Degree or Rank People ſtand in the World. Whoſo ſhall hear or read this, may ſomewhat conceive what is his particular Work which God hath ſet him to do; and I do in part know and apprehend what is mine. *Cauſe me to know the way wherein I ſhould walk, for I lift up my Soul unto thee.*

Now to apply all this to my Preaching and your Hearing. *After that* Paul *had ſeen the Viſion, immediately he endeavoured to go into* Macedonia, *aſſuredly gathering that the Lord had called us for to preach the Goſpel unto them.* So I reflecting and looking back upon my manner of Life from my Youth up, which know ſome of my Neighbours, and by my Preaching unto ſome of my Father's Servants, at Eleven or Twelve Years of age, and in the hearing of the then Godly Schoolmaſter of this Town; as alſo by the whole Drift, Bent and Tendency of my Mind ever ſince, which the Lord hath made to be ſeriouſly given and inclined; from all this I aſſuredly gather, that the Lord who created my Soul thus, had called me (that is, by his having enabled me ſo to do) to preach the Goſpel; that is, to preach and publiſh the Truths thereof unto the People of this my Generation. And when my Parent had deſigned me for the Study and Practice of the common Law, I remember and obſerv'd many times, that as the Law-books lay open before me; and whilſt I was outwardly reading in them, my Mind at the very ſame time would be ſo intent, and running upon Divine and Spiritual Things, even the Things pertaining to the Kingdom of God, that I could not mind, and be fixedly intent on the Law. Whereupon I did ſeve-

ral times think, Do not I ſtrive againſt the very Bent and Call of God in me? which would have been, if I had applied my ſelf to the Study of the Law of Man, when I ſhould have given up my ſelf unto the Study of God's Statutes. It would ſeem Arrogancy and Boldneſs of Speech if I ſhould apply unto my ſelf what God ſaid to *Jeremiah*, *Before I formed thee in the Belly I knew thee: and before thou cameſt forth out of the Womb I ſanctified thee, and I ordained thee a Prophet unto the Nations.* Yet the Lord himſelf, who ſhall rehearſe all things from the beginning of the World, and calleth all his Creatures by Name in the Day that He ſhall write up the People, He will make known how much there was in this of my having been ſanctified from the Womb. But when after that Thought of Heart, Do I ſtrive againſt the Bent and Call of God in me? yet I did not obey this ſame Call, ſo as like unto *Timothy*, *To give up my ſelf wholly*, and only unto Reading and Study of the Scripture, until as when *Abſolom ſent for* Joab, *he would not come; therefore he ſaid unto his Servants, ſee,* Joab's *Field is near mine, and he hath Barley there, go and ſet it on Fire. Then* Joab *aroſe and came unto* Abſolom *unto his Houſe.* So tho God ſent unto me by his Spirit, reaſoning within me once and again, Come, do thou approach unto me, and give up thy ſelf only and immediately unto the Work of the Miniſtry which I had created thee for, and ſet thee apart for it; this He did once and again, but I would not come for fear of diſpleaſing my Kindred according to the Fleſh. But at length God ſent a fit of Sickneſs on my Body, which might have cut it down, and deſtroy'd it, whereas Commiſſion was then given to ſhake only the Tree of my Life. Whereupon I lying upon a ſick Bed, and liable unto Death every Hour, altho my Senſe and Underſtanding were preſerv'd intire; and then conſidering yet more throughly of this matter, I vowed unto the Lord, which I deſire to remember, and obſerve the longeſt Day I have to live; that if it pleaſed him to grant me a Recovery and Reprieve, I would ſet aſide ſuch and ſuch Hours in each Day for the ſearching out, and Contemplation of his Eternal Truths, which ſhould be all unto that end, according to what is written; *Reſtore unto me the Joy of thy Salvation, and uphold me with thy free Spirit. Then will I teach Tranſgreſſors thy ways, and Sinners ſhall be converted unto thee,* Pſal. 51. 12, 13.

Some

Some of which have made up and compoſed thoſe ſeveral Books I have written, and publiſhed unto the World. The only drift and deſign whereof is, according to that Covenant and Direction which was given to the true Levitical Prieſthood, *To turn many away from Iniquity*, Mal. 2. 6. and to *turn many unto Righteouſneſs*, Dan. 12.3. which alſo are the two only Principal Ends of all our Speaking or Preaching by word of Mouth.

But here I have obſerved a Gradation, or going on by ſteps; for my firſt beginning herein was to *teſtifie unto my Father's Houſe, leſt they come to the Place of Torment*; for which I receiv'd evil Intreaty, and unkind Uſage from them, for no other Reaſon, but becauſe that I did from the Word of the Lord, and not out of mine own Head, *Rebuke ſharply thoſe that ſinned*; but there did ariſe in the Hearts of ſome a Rancour and Indignation againſt it; they being then of the like Temper and Diſpoſition with thoſe of whom it is written, *They hate him that rebuketh in the Gate, and they abhor him that ſpeaketh uprightly*, Amos 5.10. and at length they would not hear the word of the Lord from my Mouth any more.

Then I preached to this Town and Neighbourhood in the Houſe of one who is now a Widow, where at firſt my Miniſtry was well accepted with the greater part. I then commending my ſelf to the Hearts and Conſciences of my Hearers; nevertheleſs, for this things ſake I was above Eight Years ſince removed from my Father's Houſe. Who, at my going forth, thruſted me out of his Gate, and at the very ſame time tauntingly ſaid, That God would be as much Glorified by my going away, as if I ſtay'd. Whereby was that Scripture litterally fulfill'd; *Your Brethren that hated you, that caſt you out for my names ſake, ſaid, Let the Lord be glorified; but he ſhall appear to your Joy, and they ſhall be aſhamed*, Iſa. 66. 5.

And then the Lord called me from ſeeking to convert a Family and a Pariſh, into the way of his Commandments, if I could (not as of my ſelf, for we are not ſufficient of our ſelves to think, much leſs to do any thing, *but our ſufficiency is of God*) by the Words of his Grace and Truth be inſtrumental towards the turning a whole Nation from Iniquity unto Righteouſneſs. But alas! the Devil and the Spirit of Diſobedience hath worked, and doth yet ſo ſtrongly work

in

in the Children of Men, that I have hitherto been worſted and foiled in all theſe. For ye are in no wiſe to think, that becauſe the moſt and greater part have not been obedient to the Word; therefore it was not the Word or Work of the Lord, in the Miniſtration whereof I was employ'd; for this would be to contradict the Scripture, and what hath in like manner happen'd to the other Miniſters and Prophets of the Lord in former Generations and Countrys. Saith *Jeremiah*, *From the thirteenth year of* Joſiah, *the Son of* Amos, *King of* Judah, *even unto this day, that is, the three and twentieth year the word of the Lord hath come unto me, and I have ſpoken unto you; riſing early, and ſpeaking, but ye have not hearkned. And the Lord hath ſent unto you all his Servants and Prophets, riſing early, and ſending them, but ye have not hearkened, nor inclined your Ear to hear,* Jer. 25. 3, 4. *Then I ſaid, I have laboured in vain, I have ſpent my ſtrength for nought, and in vain; yet ſurely my judgment is with the Lord, and my work with my God. And now ſaith the Lord that formed me from the womb to be his ſervant, to bring* Jacob *again to him: tho* Iſrael *be not gather'd, yet I ſhall be glorious in the eyes of the Lord, and my God ſhall be my ſtrength,* Iſa. 49. 4, 5. *Moſes* and the Prophets, Chriſt and the Apoſtles, and all the faithful Miniſters and Preachers, both in that, and in all the ſeveral ſucceſſive Generations ever ſince, have labour'd in this Work of the Lord, to *bring* Jacob *again unto him*, to bring Mankind into the way of his Commandments, and that they might have *Reſpect unto all his Statutes*, Pſal. 119. 6. and not keep ſome, and neglect others, as the manner of many is. Which tho' they have effected of ſome few, yea, very few peculiar People, about one in an hundred in the ſeveral ſorts and denominations of Chriſtianity; yet it hath not as yet been ſo accompliſhed ſince the Days of the Creation, as to the Multitude and Generality of People. Theſe indeed have been brought over ſo far, as to outward Worſhip (*for all People will walk every one in the name of his God*) or it may be ſome more have come further to a partial Obſervation of the Law, but not unto univerſal and conſtant Obedience unto all the Words of the Law and Goſpel, *without turning aſide to the Right Hand, or to the left.*

Saith another Servant of God, who was by him employ'd alſo in this ſame Work of teaching Tranſgreſſors thy ways,

and

and that Sinners may be converted unto thee; but becauſe of contrary Succeſs therein he crys out, *Let not thoſe that wait on thee, O Lord God of Hoſts, be aſhamed for my ſake. Let not thoſe that ſeek thee be confounded for my ſake, O God of* Iſrael, *becauſe for thy ſake I have born Reproach, ſhame hath covered my Face. I am become a ſtranger unto my Brethren; and an Aliant unto my Mothers Children; for the zeal of thine Houſe hath eaten me up; and the Reproaches of them that reproached thee are fallen upon me*, Pſal. 69. 6,7,8,9. By which laſt may be perceiv'd the exceeding ſinfulneſs of Reproach; for toReproach any one who doth handle the word of God faithfully and truly, only upon the account of that, this is toReproach God himſelf, and to *Reply againſt God*, Rom. 9.20. or as the Marginal Reading there is, *An anſwering again, and diſputing with God*; which is a ſign of a ſawcy and diſobedient Servant. This place of *Pſal.* 69. is interpreted of Chriſt in *Rom.* 15. 3. and *John* 2. 17. But all the Reproach, Shame and Strangeneſs, which *David* ſuſtained in his own Perſon, was, becauſe thoſe Tranſgreſſors he had to deal withal would not be taught thy ways, and the Sinners would not be converted unto God. The like hath been alſo fulfill'd in me; for herein I ſpeak the Truth, I lie not, my Conſcience alſo bearing me witneſs in the Holy Ghoſt, as I will averr the ſame at the Judgment-ſeat of God, what Shame, Strangeneſs, and Reproach, I my ſelf (whoſe Mouth now ſpeaketh unto ye, and whoſe Name is hereafter written) have ſuſtain'd either in this Nation, or in this Pariſh, Neighbourhood and County, when (*I was a Reproach among all mine Enemies, but eſpecially* (mark that Adverb eſpecially) *among my Neighbours, and a fear to mine acquaintance*, Pſal. 31. 11.) it hath all been, becauſe the People of this Nation have not obey'd that Word of the Lord which I have ſet before them. Thoſe in *Haggai* 1. 12. and in *Ezra* 10. did obey it; but we read more often in Scripture, that the Multitude, and the Rich and Mighty People would not. And ſo neither have the People of the Houſe of my Nativity and Habitation obey'd that Word which I have formerly ſpoken unto them; neither have the Generality and Multitude of the People of this Town and Neighbourhood obey'd the Word which I more lately preach'd unto them; for if they had, they would have heard the Word of the Lord at my Mouth,

but

but they refuſed to hearken. *This evil people have refuſed to hear Gods words*, Jer. 13. 10. Behold, this is the Return, which in the Preſence of two or three of his Servants, (and where two or three are gather'd together in his Name, he is in the midſt of them) which I make unto the Lord God of *Iſrael* for him to judge thereof, when the great Day of his Judgment is come. It may be ſeen in the Goſpel what we are to do when our Miniſtry is not receiv'd, but rejected in ſuch a place. *Then* Paul *and* Barnabas *waxed bold and ſaid, it was neceſſary that the Word of the Lord ſhould firſt have been ſpoken unto you; but ſeeing ye put it from you, and judge your ſelves unworthy of Everlaſting Life, lo we turn to the Gentiles, for ſo hath the Lord commanded us*, Acts 13. 46, 47. And ſo my Countrymen and Neighbours (I would I were the ſame in common Converſation, ſo as to *ſtand in God's Counſel*, Jer. 23. 22. and on his ſide in like manner, as I am when I am either writing or preaching his Word) it was neceſſary that the Word of the Lord ſhould have been ſpoken to ye by me his Creature, who was born in this Pariſh. For God, who doth nothing in vain, doth not ſet a Light on an Hill, or in ſuch a place, and give Gifts unto Men for no purpoſe, but rather to give Light unto thoſe round about, and near unto it. But ſeeing that the Inhabitants of this Town and Neighbourhood are herein like the *Phariſees* and Lawyers, *who rejected the Counſel of God againſt themſelves*; and ſeeing that the Scripture herein is fulfill'd, *A Prophet is not without Honour, but in his own Country, and amongſt his own kin, and in his own Houſe*, Mark 6. 4.

By the way, think not therefore that ye ſhall eſcape without Sin herein, becauſe your Refuſal, and Neglect, aud Contempt of the Miniſtration of the Word, as it hath been by me uſed, doth fulfil the Scriptures: For *Judas* fulfill'd the Scriptures, yet the ſame Word of Truth ſaith, *It would be good for him if he had never been born*) And ye put away my Preaching the Word from ye, wherein the *Words of Eternal Life* are declared; little do ye think that by Conſeqence, which the Holy Ghoſt knows: Herein ye judge your ſelves unworthy of Everlaſting Life. Lo, we turn to ſome other place where it may be better receiv'd, for ſo hath the Lord commanded me; Go and preach the Goſpel to other Cities, Towns and Villages, for thither

ther alſo I am ſent. *But into whatſoever City ye enter, and they receive you not, go your ways out into the Streets of the ſame, and ſay, even the very Duſt of your City which cleaveth on us we do wipe off againſt you: Notwithſtanding, be ye ſure of this, that the Kingdom of God is come nigh unto you,* Luke 10. 10, 11. Altho' I am to take heed of any thing of *Self* intermixing, *for the wrath of Man worketh not the Righteouſneſs of God,* yet when I have ſeen ſo few come to the Houſe where I then preach'd the Word, I have been moved with ſecret Indignation thereat; ſo that I was thereupon put in mind (yea, I am yet afraid that I am herein ſecretly Rebellious and Diſobedient, becauſe I do it not) to deſpiſe the Shame, and venture the Reproach, ſo as to go forth into the very Heart and midſt of the Town, and there ſpeak forth, preach and proclaim what Words I have to deliver and make known unto them that dwell therein. For there is a two-fold Reaſon of *Teaching in our Streets,* Luke 13. 26. (which would be according to the Method of God, and the Scriptures of Truth) that is, when either People would not admit ſuch Preachers of the Goſpel into their Houſes for to preach therein; or they made choice of it of ſet purpoſe, for a more publick Notification of the ſame Word, and that it may *turn to you for a Teſtimony,* Luk. 21. 13. If I had already, or ſhould yet do ſo (which I may probably, unleſs more do come to this place of Hearing the Word then now do) it would render the ſtubborn Inhabitants of this Town and Neighbourhood, that Diſobedient and Gain-ſaying People, who are now Reproachers and Blaſphemers of my Miniſtry more inexcuſable, and make their Sin of not Hearing his Word *more ſinful* at the Judgment-ſeat of God. *A Son honoureth his Father, and a Servant his Maſter. If then I be a Father, where is mine Honour? and if I be a Maſter, where is my fear ſaith the Lord of Hoſts unto you? O Prieſts that deſpiſe my Name, and ye ſay wherein have we deſpiſed thy Name?* Mal. 1. 6. So if I ſhould go to the ſeveral Inhabitants of this Town and Neighbourhood, and tell them that they deſpiſe God, and they deſpiſe his Name: They will be apt to anſwer, *God forbid,* Wherein do we deſpiſe God, and deſpiſe his Name? To which my Reply again is, That herein they deſpiſe God, and they deſpiſe his Name, by their deſpiſing his Word, and the Miniſtration thereof, as it hath been here truly and faithfully uſed and held forth.

By the way, it is a fearful thing to despise God: For saith he, *They that despise me, shall be lightly esteemed*, 1 Sam. 2.30. And it is just with God that after the same manner a Man sinneth, after the same he shall be punished; So such may be of the Number of those, who after they have for a while slept in the Dust, *shall awake to Shame and Everlasting Contempt*, Dan. 12. 3. *and their Carcasses shall be an abhorring unto all Flesh*, Isa. 66. 24. *At that time saith the Lord they shall bring out the Bones of the Kings of* Judah, *and the Bones of his Princes, and the Bones of the Priests, and the Bones of the Prophets, and the Bones of the Inhabitants of* Jerusalem *out of their Graves. And they shall spread them before the Sun and the Moon, and all the Host of Heaven, whom they have loved, and whom they have served, and after whom they have walked, and whom they have sought, and whom they have worshipped*, Jer. 8. 2. So at that time it may be said and pronounced, Lo, these are the Bones of such People, who in the Days of their Flesh despised God, in their despising the Ministration of his Word.

It hath often been my Thought and Searching of Heart whilst I have been here in my Native Country, whither I have been in the place where it is the Will and Good Pleasure of God to have me in; and whither by Preaching to this little Assemble (fear not little Flock, it is your Fathers good Pleasure to give you the Kingdom; so it may be Christ's Flock, notwithstanding the *Littleness* thereof) I have indeed walked in the way wherein I should. Indeed it doth appear to me to be a good and right Work, as I examine the same in the Sight of God, and also I have receiv'd Comfort and Satisfaction of Mind in so doing. But still there hath arose in me a great Fear and Accusing of Conscience, lest herein I neglect much greater things; even for several Years last past, to be an *Ambassador of Peace unto the Nations*, Isa. 33. 7.

Here again I remember my Fault this Day; for whereas according to the Intimation and Phrase of the Prophet I should have wept bitterly, because that same Message of mine was not receiv'd; I did rather (to my Shame be it spoken) betake my self to a sensual and vain kind of Life; the report perhaps of which last hath hindred some from coming to hear my preaching; which as it becomes hereby in me a yet greater Sin (*Be ye clean that bear the Vessels*

of

of the Lord, Iſa. 52. 11.) and this alſo may be ſome Reaſon why God did not altogether ſo much ſucceed my Miniſtry, as it were to be deſired, which makes my Sin yet more exceeding ſinful. Conſider this throughly, O my Soul, and amend thy Ways and thy Doings; but notwithſtanding all this, other People ſhould not refrain from coming to hear the Word. For a Man may preach unto others, and yet himſelf be a Caſtaway: And Chriſt ſeems to command and intimate that we ſhould hear even them, *Who ſay, and do not*, Mat. 23. 3.

It was my Deſire before my coming down into the Country, That I might come in the Spirit, Power and Fullneſs of the Goſpel; of all which I have there failed and come ſhort: And ſo it is my Deſire again that I may return up to the chief City of this Nation, *in the Spirit and Power of Elias*, and as it becometh a Miniſter of the Goſpel; but I fear and doubt before-hand, that I ſhall alſo fail and come ſhort of that. However, thro' Chriſt that ſtrengthneth me, I hope to practice alſo, as well as approve the things more excellent, and *to take heed unto my Doctrine, and continue therein, that in ſo doing I may ſave my ſelf and them that hear me.* As alſo to try them yet again, whither the People who have been hitherto Diſobedient and Rebellious, will obey God's Word, and *tremble at his Commandment, and do according to his Law*, Ezra 10. 3. I am to exhort them unto it, tho' I fear this will be the Return which I ſhall make at laſt as to them; *But unto Iſrael* (who were the outward Worſhippers) *he ſaith, all the Day long I have ſtretched forth my Hands unto a Diſobedient and Gainſaying People.*

This is a greater Work (and the greater is to be preferr'd before the leſs) than to preach weekly unto Twenty or Thirty Hearers. And alſo there is a much more laſting Preaching of Truth, by writing, and by multiplying and publiſhing the Copies thereof, than what is only ſpoken by word of Mouth, which goes off as a flaſh, and is ſoon forgotten both by Speaker and Hearer. It hath been my continued Prayer unto God all along. *Take not the Word of thy Truth utterly out of my Mouth*, Pſal. 119. 43. *O continue thy loving kindneſs to them that know thee, and thy Righteouſneſs to the Upright in Heart, Let not the foot of Pride come againſt me, and let not the Hand of the Wicked*

remove me, Pſal. 36. 10, 11. which Prayer, if God is pleaſed to grant, then alſo may be fulfilled what is ſaid in the Verſe immediately following, *There are the Workers of Iniquity fallen; they are caſt down, and ſhall not be able to riſe.*

But again, there hath aroſe ſome doubtful Thoughts in my Mind, about truſting God with my Life, Liberty and Livelihood; which three are great and near things unto me; and the laſt of all doth moſt vex and perplex me, becauſe that I am forced to loſe ſo much of my precious Time, to ſeek out for the Neceſſaries of Life, which a Miniſter of the Goſpel ought in no wiſe to do, but thoſe things ſhould be before miniſtred, and brought ready to his Hand. This is a very troubleſome thing, (which ariſes becauſe of the Oppoſition of Satan the Enemy) and conſideration to me eſpecially, who know ſo well concerning the preciouſneſs of Time, the gliding away of Time, and the Irrecoverableneſs of Time. *And it is not Reaſon that we ſhould leave the word of God, and ſerve Tables*, Acts 6. 2. It is not Reaſon that we (Miniſters or Men, whom God hath endued with Gifts for the Miniſtry) ſhould neglect the Miniſtration of that Word, which is alike requiſite to come unto Eternal Life, to ſerve the mean Neceſſities of this preſent Life, as I am forced to do. For when I once go out of my Fathers Houſe, I do thereupon forthwith caſt my ſelf upon the Providence of God, and the Charity of the People, who are ſo backwardly and ſlow in *Miniſtring to my Neceſſities*, and towards the publiſhing of his Eternal Truth; that I loſe too much of my precious Time, in ſeeking unto them therein. It is a Goſpel Command, to *Diſtribute to the neceſſity of Saints*, Rom. 12. 13.

See and read a printed Half Sheet of mine, ſuperſcribed and directed *to ſuch Chriſtian, Men and Women, as inhabit the Cities of* London *and* Weſtminſter, *and the Places adjacent*, and bearing date *Auguſt* 27. 1694.

There are many other particulars in reference to mine own Caſe, which may ſeem too trivial to relate; and perhaps ye would think not altogether ſo profitable, and edifying for ye to hear. But herein Uſe might be made unto your ſelves, as ye know ſuch kind of Experiences, Trials, and Exerciſes of a Servant of God, and how ye could go thro' therewith, if it was your own Caſe. Moreover,

theſe

theſe and ſuch like Things are abſolutely neceſſary to build up and exerciſe a Truſt on God according to thoſe Words of our Text, *for in thee do I truſt*: For *Truſt in God* is a relative Term, and pre-ſuppoſes Danger and Difficulty for God to carry us thro the one, and to preſerve from the other. And as the God of *David* our Father did therefore ſuffer his Servant *David* to have Enemies, to keep him in Warfare, and that he might exerciſe his Truſt on his Inviſible Creator, ſo the ſame God, according to his Method and Workings of old, doth now alſo in this Generation and Country of ours, ſuffer ſeveral of his Servants to meet with Enemies, Impriſonments, (as his Servant *Paul* was frequent in Priſons, 2 *Cor.* 11. 23.) *ſore Troubles and Afflictions*. By all theſe to Try, Prove, and Exerciſe their Truſt on him; and whither notwithſtanding, *All this is come upon us, yet have we not forgotten thee, nor dealt falſly in thy way. Though thou haſt ſore broken us in the place of Dragons, and cover'd us with the ſhadow of Death*, Pſal. 44. 17, 18, 19.

But to proceed yet further in what I have to declare unto ye. I did refer it to this Iſſue, That when it was the Will of God to call me away again from hence, he would make it known unto me by ſome Sign, and this ſhould be the Sign, *viz.* That if I did once perceive how that in the Courſe of my Miniſtry here among ye, God did once begin to ſtop the Current of his Eternal Truths from coming into my Knowledge; or if the Number of my Hearers did diminiſh and leſſen, then I ſhould aſſuredly gather, that God called me away. Both which I have ſeen fulfill'd for I do but almoſt preach the ſame things over and over unto ye (which is not improper for a Goſpel Miniſter to do; for ſaid the greateſt Preacher thereof for theſe ſeveral Hundred Years laſt paſt, *To write the ſame things to me is not grievous, but to you it is ſafe. And the Gentiles beſought that theſe Words might be preached to them the next Sabbath*, Acts 13. 42. So that it is lawful, yea, ſometimes convenient and neceſſary to preach the ſame Sermon, or read the ſame Book, or publiſh the ſame things over and over again) and I have no new thing to declare unto ye: For I have found within my ſelf a withdrawing and ſtopping the Hand, as to God his affording me more, and further Communication of his Eternal Truths; partly occaſion'd

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thro' what was afore-mention'd of my worldly and vain Converſation, which did Grieve and Quench the Spirit for the Time; partly becauſe I once ſaid I would leave off preaching upon ſuch a Conſideration and Temptation which Expreſſion of mine I believe was offenſive unto his Holineſs, who knoweth all things. *For whoſoever once puts, his Hand to this Plough, and looks back, is not fit for the Kingdom of God.* And the other I believe was the Reaſon here mention'd. And then the number of my Hearers hath viſibly diminiſh'd and leſſen'd, as ſuch of ye are my Witneſſes, who came to hear me from the very firſt; which hath not therefore ſo happen'd, becauſe of much more Inability and Inſufficiency in my ſelf over others. For the Word which hath been here preached is as Quick and Powerful, as Lively and Affecting the Heart and Conſcience as rational and true, and altogether as faithfully handled, as what is preached in other Congregations round about. It is a Vexation to ſee Men of Underſtanding not ſet by, nor yet to have their due Worth and Eſteem from the World. *I returned, and ſaw under the Sun that the race is not to the ſwift, nor the Battle to the ſtrong, neither yet Bread to the Wiſe, nor yet Riches to Men of Underſtanding*, Eccleſ. 9. 11. But it commonly ſo happens, that the more Eminent Inſtruments of the Glory of God to their reſpective Generations and Countries, are not underſtood by the People thereof. *For he ſuppoſed his Brethren would have underſtood how that God by his Hand would deliver them; but they underſtood not*, Acts 7. 25. *Our Fathers underſtood not thy Wonders in Egypt*, Pſal. 106. 7. *Of whom the World was not worthy: they wandred in Deſerts, in Mountains, and in Dens, and Caves of the Earth*, Heb. 11. 38.

But there have ſo many went about in this Town and Neighbourhood, like *Elymas* the Sorcerer, to perſuade People off from Hearing my Preaching the Word, whereof *they ſhall give account before him that is ready to judge both the Quick and Dead*, and I ſhall implead them there, for their prating againſt us with malicious Words. The like did *Diotrephes* to the Apoſtle *John*; and not content themſelves to refuſe to hear the Word preach'd by me, they diſſwade them who would. There are many in this Town and Neighbourhood, who, like *Alexander* the *Copperſmith*, have done me much harm; I mean chiefly as to my Miniſtry:

niſtry: Beſides, as to what hath fallen in Subordination as to my outward Condition and Circumſtances in my intended Settlement of Life in this Country; which according to the Fleſh, I did once deſire, but now I ſuppoſe it will not be. As to the Harm they have done to my Miniſtry, let them know as much before-hand, and tremble thereat; They ſhall hear of it again at the Judgment-Seat of God. All this is chiefly occaſion'd, becauſe of the matter of the *Popiſh* King, becauſe I had written, not out of mine own Head, but only from the Book of the Law and Commandment of God; That it was not lawful to turn aſide a Papiſt from his right *Quatenus*, or meerly becauſe he was a Papiſt, eſpecially when his People had ſworn a ſolemn Oath, kiſſing the Bible, of Subjection and Faithfulneſs unto him. And ſo the Prophet of the Lord in *Ezek.* 17, 18, 19. doth reprove the King of *Jeruſalem* for deſpiſing the Oath which he had taken to the King of *Babylon*, who was an Heathen, and ſo an Oath doth bind to ſuch an one, or a Papiſt; when ſo he had given his Hand: For when a Lawful Oath is once taken, by invocating and ſealing the ſame with the name of God (as that is ſo for Subjects to ſwear Subjection, which is their Duty, unto their King and Ruler) there is none can go off, or recede from the ſame, and be guiltleſs or blameleſs. There is not an Inſtance hereof to be given throughout the whole Bible. So that the aforeſaid Propoſition may be truly grounded upon this plain Declaration of the Law and Revealed Will of God, I will be a ſwift Witneſs againſt falſe Swearers (ſuch are they who deſpiſe or do not *keep the Oath of God*, which is contrary unto what the Spirit ſaith in *Eccleſ.* 8. 2.) and *againſt them that turn aſide the ſtranger from his right*, Mal. 3. 5, Now the Stranger there meant was either an Heathen, who alſo was an Idolater, or a Proſelyte of the Gate; and here God ſpeaks againſt *turning him aſide from his right*, in like manner it may be truly reaſon'd and apply'd againſt turning aſide a Papiſt from his Right. As the Prophet *Malachy* was no Heathen nor Stranger only, becauſe he did by the Spirit deliver and make known the Commandment of God to be on this wiſe; ſo I am no Papiſt, altho' I make known alſo, and affirm the Will and Commandment of God to be on this wiſe, as I have here receiv'd and learn'd it from his own Word of Truth. I ſhall not here menti-

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on many more Particulars to illustrate and confirm the Truth of what I have written about these things: But as it is written, *The foolishness of Man perverteth his way, and his Heart fretteth against the Lord.* So I would just observe, That the Disobedience of many People, because they have acted contrary thereunto; yea, of the Religious and Professors also have *fretted against the Lord*, because he hath given such Declarations of his Will, and such kind of Commandments, as in *Mal.* 3. 5. afore-mention'd, and these following; *To turn aside the Right of a Man before the Face of the most High, to subvert a Man in his cause the Lord approveth not*, Lam. 3, 35, 36. From whence again it may be truly reason'd and inferr'd, That the more like any Man is unto the Mind of God, the supream and only Good (*thou art of purer Eyes then to behold Evil, and canst not look on Iniquity*) the better that Man is; so by Consequence we are the better Men, and more like unto God, and God doth better love and approve of us, if we do not approve of such kind of Doings neither, as the Lord approveth not; for indeed it is according to the Law of God, and the Laws of this Realm, as also to Right Reason (for this is necessarily tending unto the Welfare, Peace and Order of all Communities and Societies of People, living in a Nation or Countrey together) that every one should have and enjoy his civil Right and respective Property, both in his Lands or Goods, of whatever Opinion, Perswasion, or way of Worship in Matters of Religion he or they be of *Thou shalt in any wise set him King over thee whom the Lord thy God shall choose: one from among thy Brethren shalt thou set King over thee: thou mayst not set a Stranger over thee which is not thy Brother*, Deut. 17. 15. In all this we have not dealt falsly in thy Covenant, neither have our Steps declin'd from thy way.

So it stands at this day, I have at sundry Times, in several Years, preached the Word amongst ye, and stretched forth my Hands unto a Disobedient and a Gainsaying People. Ye know that I have kept back nothing that was profitable unto you, but have shewed you, and taught you publickly in this place (and I would have done it from House to House, but that my time was taken up in writing the Truths of God) though herein again I have been guilty of many Omissions and Neglects; for I might have more

more discourſed on that Subject, as touching their not hearing the Word to thoſe whom I have occaſionally made Viſits unto or been in Company with. *I have teſtified both to the Jews, and alſo to the Greeks, Repentance towards God, and Faith in our Lord Jeſus Chriſt.* I have preached both to the Godly, and to the Ungodly, to the Nominal, and alſo to the real Chriſtians, *Repentance from dead Works*; and that they ſhould turn to God, and bring *forth fruits meet for Repentance.* I have alſo preached *Faith in Jeſus Chriſt*, as ye are my Witneſſes.

And ſo ye are likewiſe, That I have inculcated over and over the Doctrine of Univerſal Obedience: That is, *To have reſpect unto all God's Statutes*, Pſal. 119. 6. *And to have all his Judgments before us, and not to put away his Statutes from us*, Pſal. 18. 22. nor yet any of them: Yea, I have more than once or twice ſet my Seal, and in this place deliver'd my Teſtimony againſt Partial Obedience; that is, when either Prieſts or People are Partial in the Law, (which in *Mal.* 2. 9. God finds fault with, and reproves them for) and they keep ſome of the Commandments of God, and neglect others, as the manner of many is, who call themſelves Chriſtians, altho it is a dangerous and Soul-deſtroying Deceit. Herein I have been peculiar and diſtinct from other Congregations; for this ſame Doctrine of *confirming all the Words of God's Law to do them*, Deut. 27. 26. Is not ſo much preached therein as it ſhould be. I am ſure it is not ſo much practiſed by the Hearers and Members thereof as it ought to be.

And now behold I go bound in the Spirit unto Jeruſalem, (I mean to the chief City of this Nation) *not knowing the things that ſhall befal me there: ſave that the Holy Ghoſt witneſſeth in every City, ſaying that Bonds and Afflictions abide me*, (I ſpeak this by way of ſurmiſe, becauſe thoſe things have heretofore befaln me in that place) *But none of theſe things move me, neither count I my Life dear unto my ſelf; ſo that I might finiſh my Courſe with Joy, and the Miniſtry which I have receiv'd of the Lord Jeſus to teſtifie the Goſpel of the Grace of God.* I muſt at length unavoidably taſte of Death one way or another. At firſt indeed I have a melancholy Proſpect before me, namely, of Poverty, and further Impriſonments, for I believe this before the Scene will yet turn with me. *I believe God, that it*

ſhall be even ſo as it was told me, howbeit we muſt be caſt upon a certain Iſland, Acts 27. 25, 26. I believe God that it ſhall be even ſo, as hath been ſhew'd to me before-hand in my Mind, how that it ſhould be with me alſo, as it was with his Servant *Job*, and the latter end of my Life ſhould be more than my beginning; howbeit, according to his Method and Workings of old, I muſt undergo greater and ſorer Troubles than I have as yet endured, Before *He doth quicken me again, and bring me up again from the depths of the Earth*, Pſal. 71. 20. But I truſt in the living God that he will proportion his Inviſible Protection unto the Danger I may be ſubject unto, and his Deliverance according to the Trouble and Suffering, I may be involved in, and his Relief ſuitable to what my Need ſhall be. As old *Hilarion* did ſay when he was tempted to deny Chriſt; *Theſe eighty ſix years I have ſerved him, and found no harm in him, and ſhall I deny him now?* No, I will not do it. So for ſome Years laſt paſt I have truſted on God hitherto, and it was then well enough with me, (bleſſed be his Name for it) and ſhall I diſtruſt him now? No, I hope I ſhall never do it: But I deſire to remember and always bear in mind, ſo that I may follow his Example in this Duty of truſting on God, that Character which is recorded of *Hezekiah*, *He truſted in the Lord God of* Iſrael, *ſo that after him there was none like unto him among all the Kings of* Judah, *nor any that were before him*, 2 Kin. 18. 5. What, could *Paul* finiſh his Courſe with Joy when Bonds and Afflictions in every City did abide him? Yes, he did by the Influences and Comforts of the Holy Ghoſt within him at the ſame time. For as God was with *Joſeph* in the Priſon, ſo he is equally, or rather more with his Servants in trouble, when they are ſuffering according to his Will in well doing: So I declare truly unto ye this Day (behold what a good God it is whom we ſerve) I have experienced more Sweetneſs and Joy, (which ariſes from the Senſe of the loving Kindneſs and Favour of God towards us, and from the Belief and Aſſurance of a greater Reward); when I have been in Priſon, then when I have been out of it: For then I have had a troubled Spirit, (*and a wounded Spirit who can bear?*) for my neglect of doing the Will of God, and for my *accepting of Deliverance* upon ſinful Terms, and out of fear of the future

Diſpleaſure

Diſpleaſure of God againſt me for the ſame. I am of the ſame Mind ſtill, and I deſire ever to continue ſo. I had rather meet with what is commonly called Trouble and Suffering (which even in the midſt thereof is very much ſweetned by the Holy Ghoſt the Comforter) in the way of ſerving God, and doing my Duty towards him, by teſtifying the Goſpel of God, and by aſſerting his Commandments in the very ſame manner as they lie, and were by him given, than avoid Suffering or Trouble, in omitting or neglecting of it. Your own ſeveral Underſtandings can conceive and tell ye that if one can *finiſh his Courſe with Joy, when Bonds and Afflictions every where abide him* (which is as certain as Scripture is true, and that God hath any Care over his Servants and People) then he is altogether as happy as thoſe at full Liberty. And ſo thoſe who take joyfully the ſpoiling of their Goods (from whence doth that Joy ariſe? even from that Knowledge *that they have in Heaven a better and more enduring Subſtance*) as ſome have done, then theſe alſo are in the ſame, or rather a better Condition than thoſe who have kept them; for they have not that degree of rejoycing.

I will not here apply that next Verſe of *Paul*'s Farewel Sermon to the *Epheſians*; *And now behold, I know that ye all, amongſt whom I have preached the Kingdom of God ſhall ſee my Face no more*; for beſides, that Humane Temper of mine,

Romæ rus opto, abſentem Ruſticus Urbem.

There is a like Diſpoſition in me, as was in one of the Patriarks, of longing ſore after my Father's Houſe. There is a Lothneſs and Unwillingneſs in me, according to the Fleſh, to leave or throw my ſelf out of it, becauſe of having there the Neceſſaries and Conveniences of outward Life, and of *dwelling at eaſe*. But if I ſhould always continue there, how ſhould the Work of God be done by me, and wo be unto me if I do it not, and I would not have it taken out of my Hands, and given to another; and ſo I ſhall loſe the things that I have wrought, and not receive a full Reward, nor yet obtain a better Reſurrection than my other Fellow-Creatures, who are for being at Eaſe, (the Lord declares himſelf, *I am very ſorely diſpleaſed with*

the Heathen that are at eaſe, Zech. 1. 15. *Wo to them that are at eaſe in* Zion, *Amos* 6. 1.) and ſleeping in a whole Skin, as we commonly phraſe it. It is a Reſemblance to *Moſes's* Faith, *Chooſing rather to ſuffer Affliction with the People of God, than to enjoy the Pleaſures of Sin for a ſeaſon. Eſteeming the Reproach of Chriſt greater Riches than the Treaſures of* Egypt; *for he had Reſpect unto the Recompence of Reward.* And ſo if I rather chooſe only *Bread to eat*, and *Rayment to put on*, Gen. 28. 20. as I hope he will give me that as he did unto *Jacob* in the way wherein I am to go, which he hath chalked, and ſhew'd unto me before-hand, rather than to enjoy ſtill the Comforts of a full Table, or the ſweet delightſome Relliſh of Senſuality (which is like the *Iſraelites* longing after the Onyons, Leeks, and Garlick of *Egypt*) or better Rayment, or what is commonly call'd a more creditable kind of Life; and all this I do only for the ſake of God, and of publiſhing yet more his Word and Truth. The having Reſpect unto the Recompence of Reward doth ſwallow up all other wordly and carnal Conſiderations.

Life is uncertain, and it is more ſickly in great and populous Cities, and there be other Caſualties. Moreover, the Sons of Violence are there; ſo that God only knows whither ye ſhall ſee my Face any more. But if I can enjoy Health, Liberty, and have continued Relief proportionable to my Need and I have a contented Mind ſo to abide, and be doing; I would willingly by the Grace and Truth of God (not as of my ſelf, who can do nothing) ſo effect things, that ye ſhall ſee me no more till ye ſhall ſay, *Bleſſed be he that cometh in the name of the Lord.* This is my Deſire according to the Spirit, tho' the Fleſh perhaps may incline me to go to and fro. That my Miniſtry ſhall not be altogether ſo much rejected amongſt ye as formerly. *We have been with Child, we have been in pain, we have as it were brought forth Wind, we have not wrought any Deliverance in the Earth, neither have the Inhabitants of the World fallen*, Iſa. 26. 18. which hitherto hath been fulfill'd in my Miniſtry, as to the People of this my Generation and Country: Nevertheleſs it is of God, as that here mention'd is, altho' it had not its utmoſt effect.

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There is an irkſomeneſs and unwillingneſs according to the Fleſh, for even common Friends to part; eſpecially, if we are to ſee one anothers Face no more, and we know of it before-hand. But there is yet a much greater ſounding of the Bowels, and deep thought of Heart between the true Preachers of the Goſpel, and their People and Hearers: Eſpecially if they are knit together in Heart and Affection, as appears by this Inſtance and Example of *Paul*. *And they all wept ſore, and fell on* Paul's *Neck, and kiſſed him. Sorrowing moſt of all for the Words which he ſpake, that they ſhould ſee his Face no more. And they accompanied him unto the Ship.* True Chriſtianity where it is lively and real, doth draw out the Affections and Paſſions in the moſt eminent manner that can be. God knows whither my Miniſtry here uſed amongſt ye, hath ſo far reached the Hearts of any, that it hath been reported of me in like manner, as was of the Author and Finiſher of our Faith. Some ſay, that he is a good Man, and others have ſaid, nay, but he deceiveth the People. This laſt Reproach hath been handed about, or otherwiſe they would never have diſſuaded People from coming to hear me. So far it is true, ſome do ſecretly wiſh that I was gone out of the Country, yea, many in this Iſland had rather I was gone out of the World. By the way, if their Spirits now are ſo impatient and reſtleſs, that they cannot endure a ſingle *Troubler of Iſrael*, how then will they endure when their Souls fly out of their Bodies; (it is but a ſhort Reſpite and Reprieve between) if they ſhould be with the whole Company of Prophets and Apoſtles, who were ſo to their Age and Country, what I am accuſed of now. Neither they nor my ſelf have troubled *Iſrael*, but thoſe Men only have troubled it, *who have forſaken the Commandments of the Lord.* Some very few others in this Neighbourhood had rather perhaps that I ſtay longer among them for their Souls Good, and Edification, by their attending on my Miniſtry in this place.

But beloved, of whom I hope Salvation, to ſpeak a ſhort Word unto ye; *I have no greater Joy than to hear that my Children walk in Truth*, John 3.4. *For what is our Hope, or Joy, or Crown of Rejoycing? are not even ye in the preſence of our Lord Jeſus Chriſt, for ye are our Glory and Joy*, 1 Theſ. 2. 19, 20. This is my Hope, my Comfort, my Joy, and my

my Crown, that every one of you are not gainſaying, and diſobedient, Deſpiſers and non-hearers, although far the greater Multitude of the Inhabitants of this Town and Neighbourhood are. Ye might convince them in the mean while, as ye will be Witneſſes againſt the others at the laſt Day. *Furthermore then we beſeech you Brethren, and exhort you by the Lord Jeſus, that as ye have received of us how ye ought to walk and pleaſe God, even according to all the words of the Goſpel*, without adding one Word, or diminiſhing from it, *ſo ye would abound more and more.* The ſame *Paul* ſaith on this wiſe concerning another Miniſter of the Goſpel; *Receive him, for he alſo worketh the work of the Lord as I work.* So my dear and beloved Fellow-Chriſtians, I would have ye to know, that whenſoever I go from hence, notwithſtanding the contrary Reproaches of many People, I do work the ſame Work of the Lord, which I do here in this place. Namely, by the words of God's Grace and Truth, which are committed to my Miniſtration to endeavour to convert Sinners, and to make them a People prepared for the Lord. But there I do it more by writing and publiſhing the Copies thereof, which is the more laſting and remaining Good. Here it is by a living Voice, and by Word of Mouth. Again, of this ye are not ignorant, that in other Cities, Towns, and Villages there are the like Creatures of the ſame God, as ye your ſelves are, and alike Sheep of the *one and everlaſting Shepherd*, who hath us Miniſters for his under-Shepherds; and theſe Sheep are to be fed, inſtructed and exhorted in the Words of Eternal Life. So that ye may be contented and ſatisfied (for they alſo are Children of the Stock of *Abraham*, and Fleſh of your Fleſh, and Bone of your Bone) altho' one who was a Burning and Shining Light in his Generation (and ſome of ye were willing to rejoyce in his Light for a ſeaſon) ſhould be removed to another place, for the much yet greater ends of the Goſpel, and for the yet more Univerſal and laſting Publiſhing and Propagation of the Eternal Truths of God. For the Souls of ſuch of ye as ſhall be ſaved, will be ſaved nevertheleſs whither I go away or ſtay, if ye remember and continue mindful of the things that have been ſpoken, and particularly if ye obey and obſerve the very laſt Direction, which I intend to leave with ye. As alſo in the latter Days when

ye

ye ſhall conſider it more perfectly than I can now declare it unto ye, then ye will glorifie God on my behalf, and alſo be well pleaſed therewith, and have good Will towards me in my making the better Choice, as to obey the Call of God, and prefer the greater things pertaining to his Kingdom before the leſs. This common thing of good Will is a thing that the Miniſters of the Goſpel do very often want, ſignified by that relative kind of Speech, *Glory to God on the higheſt, on Earth Peace, and good Will towards Men.* But as to the Souls of them in this Town and Neighbourhood who ſhall periſh, they would ſtill continue Deſpiſers and Non-hearers, Reproachers and Blaſphemers, ſtubborn and perverſe, be *Blinded, Rom.* 11. 7. and *Snared, Iſa.* 8. 14. at the Word of my Miniſtry, and there would be a ſtumbling Block hindering them from coming to hear it, altho' I ſhould continue here all the remaining evil Days of my Pilgrimage, which I intend not to do.

As *Robert Bolton* call'd for his ſix Children up when he lay upon his Death-bed, and utter'd this his laſt Saying unto them, *Take heed that none of ye do meet me at the Judgment-ſeat of God in an un-regenerate Heart*; ſo in this my Farewel-Sermon I warn and teſtifie unto all the Inhabitants of this Town and Neighbourhood (let thoſe that hear carry out this Word to them that do not hear) take heed that none of ye do meet me at the Judgment-Seat of God in an un-regenerate Heart, nor yet in the Spirit of deſpiſal and refuſal to hear the Word of the Lord, nor yet in the Spirit of Reproach, Stubbornneſs, and Perverſeneſs, nor yet in the Darkneſs of Ignorance, which moſt People are now in. And which ſhews (for theſe are the Fruits and Effects thereof) that your Hearts as yet are Un-regenerate, Unſanctified, and Unrenewed, and *your fooliſh Hearts are darkned.* Which perhaps, altho' they are not in every part, yet it is ſo in ſome part thereof; for ye are not as yet turn'd unto the Lord your God with all your Heart, and with all your Souls, and with all your Mind, without the Exception or Reſerve of any Luſt, Humour or Will of your own. And ye are not as yet given up to *follow the Lamb*, (who is the Way, the Truth, and the Life, and conſequently the Conducts and Leadings of Divine Truth) *whither ſoever it goes*; but ſuch do turn unto the Lord with ſome of their Heart, but not with their whole Heart.

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This Word is proper, and belongs unto those of the several Professions, Sorts, Sects and Names of Religion, inhabiting among us, as they are commonly called or distinguished by Church-People, Presbyterians, Quakers. The name of it, nor yet your lifting your selves in either of the Parties, nor yet your confining your selves only unto it, will not save ye, nor any of ye: But it must be pure and undefiled Religion before God, thro' his Gracious Acceptance thereof; it must be by true Primitive and Universal Christianity (the way wherein our Fathers walked, who now are at Peace) thro' which as a Means ye are to hope that your Spirits may be saved in the Day of the Lord Jesus. A confirming all the Words of the Law and Gospel by your doing of them. *But whosoever shall do and teach them* (even the least Commandments) *the same shall be called great in the Kingdom of Heaven*, Mat. 5. 19. And it is thro' this thing, even that mention'd in the foregoing Verse, *The setting your Hearts unto all the Words*, which *Moses* and the Prophets, Christ and his Apostles have testified unto Mankind unto this Day, which ye shall command your Children to do, all the Words of this Law. And then it follows, thro' this thing ye shall prolong your Days, even so to a blessed Eternity in the Land, (even the new Heavens, and the new Earth, where Righteousness dwells) whither and when ye go over the Jordan of this Life to possess it. There is no other way, or *name given under Heaven, whereby they must be saved, than that of Christ Jesus*, and *the Observance of all things whatsoever he hath commanded us*.

Whatever Reproaches and false Sayings have been uttered against my Person or Ministry, tho' here it may be expected I should take up such a kind or form of Speech; *Father forgive them, for they know not what they do. I pray God lay not this Sin to their Charge.* But since Christ and his Apostles spake after this manner, so much Light and Grace, so much Knowledge and Revelation have came into the World, that People now may know what they do herein, namely, that themselves who reproach and speak falsly, are as so many Instruments in the Hands of the Devil for to resist, let and hinder, to defeat, spoil or render of less Effect the Ministry of such a Servant of the most High God, who doth only *Teach the way of Salvation.*

So

So that if we ſhould ſtill pray and ejaculate after this manner, it may ſeem to encourage others in a like courſe of ſinning, and *Teaching Rebellion againſt the Lord*, (for ſo did *Shemaiah* the *Nehelamite*, in giving out as if *Jeremiah* his Prophet was mad, as ye may read in *Jer.* 29. 26. 32.) ſo that inſtead of my praying, *Father forgive them, for they know not what they do. I pray God, lay not this Sin to their charge*; I ſhall here uſe and apply as to them other Words of Chriſt and his Apoſtle. *But I ſay unto you that every idle Word* (which there ſignifies falſe or reproachful Words, as appears by the Verſes immediately foregoing) *that Men ſhall ſpeak, they ſhall give account thereof in the Day of Judgment*, Mat, 12. 36. *Who ſhall give an account to him that is ready to judge both the Quick and Dead*, 1 Pet. 4. 5. We are not allow'd to pray, nor will God hear but according to Truth. How then can I pray, *Father forgive them, for they know not what they do*, when the Times of that Ignorance which God winked at are long ſince paſt. But now in this Goſpel-day more Grace and Knowledge have appeared unto the World: So that either People do know, or may know (which is near one and the ſame thing) what they do, and *whom they have Reproached and Blaſphemed, and againſt whom they have exalted their Voice, even againſt the Holy One of* Iſrael, *when with their Mouth they have reproached*, and ſpoken falſly of his Miniſter and Servant, eſpecially as he was in the Miniſtration of his Word; and when *their lying Lips did ſpeak grievous things proudly and contemptuouſly againſt the Righteous.*

Finally, Brethren, whatſoever things are true, whatſoever things are honeſt, whatſoever things are juſt, whatſoever things are pure, whatſoever things are lovely, whatſoever things are of good Report, if there be any Vertue, and if there be any Praiſe, think on theſe things. Thoſe things which ye have learn'd and received, and heard, and ſeen in me, do, and the God of Peace ſhall be with you, Phil. 4. 8, 9. Wherefore I take you to record this Day that I am pure from the Blood of all Men, for I have not ſhunned to declare unto ye all the Counſel of God. For as may be reaſon'd from *Joſhua* 8. 35. there ſhould not be a Word of all that God hath commanded in the Scriptures; which his true Miniſters ſhould ſhun, or refuſe to declare and make known unto the People. I am not he that is ſet over ye after the Law

of a Carnal Commandment, or according to the eſtabliſhed manner of the Country. But as *God hath ſet ſome in the Church, firſt Apoſtles, ſecondarily Prophets, thirdly Teachers, after that Miracles, then Gifts of Healing, Helps,* 1 Cor. 12. 28. ſo by the Gifts given and committed unto me, I may come in for an *Helper* in the Work of the Miniſtry. And by my conſtant Warning of the Inhabitants of this Town and Neighbourhood againſt all manner of Sin and Tranſgreſſion, and by laying open the Unreaſonableneſs and Danger thereof, I ſhall ſomewhat eaſe that Account which he is to give for the Souls more immediately, and eſpecially committed unto his Charge. Notwithſtanding all the Labours that are uſed in this Pariſh, and the Parts adjacent to prevent it, whoſoever for all that ſhall periſh at laſt, yet I take you to record again, that *I am pure from the Blood of all Men*, becauſe I have not refuſed to declare unto them all the Counſel of God that came into my Mind, and which was againſt their Sin, Iniquity, Tranſgreſſion, Hypocriſie, Diſobedience and Ignorance; all which and the like, do drown Men in Deſtruction and Perdition.

And now Brethren, I commend you to God, and to the Word of his Grace, which is able to build you up, and to give you an Inheritance amongſt all them which are ſanctified. I commend you eſpecially to the *Grace of God that bringeth Salvation, and to its Teaching us that denying Ungodlineſs and Worldly Luſts, we ſhould live Soberly, Righteouſly, and Godly in this preſent World.* So that whoſoever of you ſhall deny Ungodlineſs and Worldly Luſts, and ſhall live Soberly and Righteouſly, and Godly in this preſent World, he or ſhe and ſuch only ſhall obtain and inherit Salvation in the next World. I commend you alſo to the Teaching of the Spirit of God (there is no Teaching like the Teaching of the Spirit, and *Lord evermore give us this Bread, Lord evermore give us the Teaching of thy Spirit*) and there be ſure to obey its Voice, and to do always according to thoſe Dictates of Duty and Motions of Good, the Spirit ſhall from Time to Time, ſuggeſt and put into your ſeveral Minds. Remember to obſerve this Rule, even to do and put in Practice all the Good that ye ſhall ever think of, or what ſhall be in the Power of your Hands for to do. *But the anointing which ye have received of him abideth*

in you; and ye need not that any Man teach you; but as the same anointing teacheth you of all things, and is no Lie, and even as it hath taught you, ye shall abide in him. And now little Children abide in him, that when he shall appear, we may have Confidence, and not be ashamed before him at his coming, 1 John 2. 27, 28.

As ye and my self do constantly to our Lives end, observe these last Rules and Directions here deliver'd; however we shall be divided and separated one from another on this Earth in matter of Place; *But we Brethren being taken from you for a short time, in Presence, not in Heart,* 1 *Thess.* 2. 17. for such of us as are obedient unto the Word, in Heart and Affection we shall be together still, (for Godly Hearers will remember a Godly Teacher after he is removed from them; as also he will remember such Hearers as were attendant on, and obedient unto the Word of his Ministry in such a Place) yet such of us as do these things *(If ye know these things, happy are ye if ye do them;* and *blessed are those Servants whom when the Lord cometh, he shall find so doing)* shall meet again at a blessed Resurrection. *Amen,* so be it, saith my Soul,

Richard Stafford.

FINIS.

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Advertiſement.

THeſe are to give notice, That I have ſeveral other Practical Sermons or Diſcourſes of mine own compoſing, lying by me in Manuſcript; which if they who have the Plenty or Competency of this Worlds Goods, would (according to their ſeveral Ability) thus Conſecrate ſome part of their *Gain and Subſtance unto the Lord*, Micah 4,13. ſo as to be *ready to Diſtribute*, and *willing to Communicate* towards the outward Labour and Charge of the Printing, and Publiſhing of them, it would be for the Glory of God (in making known his Truth, *Iſa.* 38. 19.) and for the Edification and Benefit of his Church and People; and conſequently it would be a good Work in ſuch Perſons, who ſhall be helpful, and any ways aſſiſtant herein, for which they would be rewarded by God in the Life that is to come.

Charge them that are rich in this World, that they do Good; that they be rich in good Works, ready to diſtribute, willing to communicate, laying up in ſtore for themſelves a good Foundation againſt the Time to come, that they may lay hold on Eternal Life, 1 Tim. 6. 17, 18, 19. *This is a Faithful Saying, and theſe things I will that thou affirm conſtantly, that they which have believed in God, might be careful to maintain good Works; theſe things are good and profitable unto Men*, Titus 3. 8.